

# THE GLAD



# TIDINGS

AND OHIO UNIVERSALIST.

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and general Agent.

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## Theological Discussion,

From the Magazine and Advocate.

No. 13.—*Mr. Skinner to Mr. Campbell.*  
Richmond, Va., Nov. 13, 1837.

MY DEAR SIR—Your letter No. 12, (11 you have it, dated September 30th, in answer to mine of August 12th, No. 9, (which you miscall No. 10,) only reached me on Saturday evening, 11th inst., six weeks after its date! Whether it has been on a pilgrimage to Mecca, or Jerusalem, or made an excursion among the Cæsars, I know not; but certainly it has been a long time in reaching me.

2. It is useless to waste time and words in replying formally to your first two or three paragraphs, about boasting of victories, gasconading, etc. If I have vaunted or swaggered more than, or even as much as, yourself, over the 'incomparably weakest of all causes' espoused by an opponent—over his 'headless, pointless, widespreading declamation' and 'impotency,' or of the ability amply to refute 'each and every of its pretensions,' etc., etc., I have only to say, 'The Lord have pity on me!' But I am perfectly willing to trust the decision of this question to the good sense of our readers, believing they will 'render unto Cæsar the things that are Cæsars,' and to God the things that are God's.

3. I deeply regret the necessity imposed on me of pointing out to our readers, in the very first paragraph which you have written on the question in issue, (paragraph 4,) the grossest perversions and misrepresentations, and following them up, exposing the like perversions in several other parts of your letter. You say I have 'unequivocally admitted' your 'syllogistic parallelisms between the various acceptations of paradise, heaven, hell, shemim and gehenna'—that I have 'conceded that these words might represent a future state

of misery or bliss,' etc. This is an egregious error. So far from 'unequivocally admitting' them, I said distinctly, that they were 'all wide of the mark,' and went to show that they were as fallacious as the 'visionary theory of Swedenborg.' And although I admitted that heaven was sometimes used to represent the 'place or state of endless happiness hereafter,' yet of gehenna I said, 'you can prove, as far as the Bible warrants, the application of it to severe temporal punishments, but beyond this you have no warrant in the Bible to go: that it signifies a place of misery in the eternal world, you have not offered one particle of proof, nor do I believe you can offer any.'

4. In the same paragraph, after charging me with acknowledging that these words 'might represent a future state of misery or bliss,' you add, 'This was all I asked.' This is another error. So far from this being all you asked, you say, letter 8, paragraph 16, 'I have then, Sir, formed the issue. It is with me a strong outpost. That life implies death, that eternal life implies eternal death—in one word, Sir, that in the preaching of Jesus, to be 'cast into hell,' 'into the everlasting fire,' as certainly means endless punishment, as to 'enter into life' or 'into the kingdom of God,' does mean endless bliss.' Thus, Sir, you asked that these phrases should be allowed to signify endless punishment and endless bliss.

5. In your 6th paragraph, you call Mr. Balfour my oracle. This is a mistake. I acknowledge no man on earth to be my oracle. And if I mistake not, you have had recourse to Mr Balfour quite as often as I have, though I regret, to so little profit—for you misrepresent him. You affirm that he says, 'whatever gehenna meant in the Old, it must mean in the New Testament.' It is true that he said, 'the Old Testament is the dictionary of the language of the New,' and that 'to the Old we must have constant recourse for the true meaning of it.' But he did not say, 'whatever gehenna meant in the Old, it must mean in the New Testament.' In the close of this paragraph you say, 'And yet now affirm that Universalists have never denied that gehenna might mean endless punish-

ment, so far as its original signification is concerned!!!' This is another error. I have never made such an affirmation. In your sixth paragraph you accuse me of recalling a concession, which in fact I have never made, and you repeat the erroneous statement of the concession of your syllogistic arguments, which I have above pointed out.

6. In your sixteenth paragraph you accuse me of maintaining that 'to enter into life' certainly means to join the church'—and that 'contrasts certainly do not mean contrasts.' These also are two more errors; for I have done neither. In your eighteenth paragraph you accuse me of having admitted, in letter No. 7, that 'enter into life' does sometimes mean in Scripture, entering into future and eternal bliss, and of recalling it in No. 9, and denying that it ever does so signify. This is another error; for I never made that admission. What is your proof that I did? Why, that I said in No. 7, 'That life, entering into life, passing from death to life, entering into the kingdom of God, kingdom of heaven, etc., do not in the Scriptures generally signify future and eternal bliss, or entering into immortal beatitude, I think must be obvious to the most superficial biblical critic.' Thus, because I say of five or more distinct phrases, they do not generally signify a particular thing, this is saying of one of them, selected by my opponent out of the whole, that it does sometimes positively signify that particular thing!! Is this the *acumen*. is this the candor of my learned opponent?

7. I shall pass by a number of similar errors, and for the present only notice one more, viz., your perversion of the quoted 'dogma,' as you call it, 'of Universalism.' I find it on the 38th page of the current volume of the Magazine and Advocate. It reads thus, the words in brackets [ ] only being added: 'In the sincere penitence and reformation [the end sought] of the offender, justice is satisfied, and can neither ask nor receive further punishment, [as a means to the end which is already attained,] either retrospective or prospective. The sinner has been punished according to the full demerit of the crime, in his cause at least, and all good objects that could be



obtained by punishment are already attained. Thus justice and mercy meet together; righteousness and peace embrace each other. These are my very words. Let the reader candidly read them, and see if he can discover one of those odious features which your caricature, or perverted form of it, would fain present to him. You represent me as saying—'Repentance is the only hell, or state of punishment'—'justice can neither ask nor receive further punishment than sincere penitence and reformation'—'justice can demand no greater punishment than repentance, etc. How different this from the above! Have I there declared either penitence or reformation to be the only hell, or any hell at all; or the only punishment, or any punishment at all; have I used either penitence or reformation, as synonymous with either punishment or hell; or have I used the word hell at all? Do you deem it possible for any candid man to suppose me, for one moment, to mean any thing like your distorted view of the matter? You ought, Sir, to blush and be ashamed of such an outrage, instead of essaying again and again to sustain and justify yourself in it? If you can not blush, yourself, every friend you have on earth ought to blush for you: especially all those who have been accustomed to regard you as the *MAGNUS APOLLO*, the *BEAU IDEAL* of an honorable high minded controversialist. At all events, did I suppose that many more such errors and outrages as those above pointed out, would occur in your future letters—for no one acquainted with your genius can attribute them to ignorance—I should be disposed to take up with the advice you give me, paragraph 2, and say to you, 'Don't be friend Campbell!'

8. I shall now attend to those parts of your letter that bear the semblance of sober argument. You ask, "What in the name of reason, mean the hundred volumes of Universalists proving that Gehenna originally meant the valley of Hinnom, if they did not hence argue that it could not, in the New Testament, mean a state of future and endless punishment! or that it could not depart so far from its original meaning! And why do you dwell so much upon the original meaning of this word?"—Answer—To give (though in something less than a hundred volumes,) not only the true original and literal meaning of the word, but also its figurative or secondary and accommodated sense or meaning—in short, to show in what sense or senses it was actually used by each and all of the Scripture writers, and thus, by an appeal to the "living oracles," make it apparent that no such sense as that of a place or state of endless misery was ever attached to the word by any sacred writer. In this object I think I have abundantly succeeded.

9. Evidently sensible of this fact, and unable to adduce anything to sustain your view of the word from the authentic re-

cords of truth, you resort, in your seventh paragraph, to the Apocrypha and Targums! Alas, alas! that great city! How is she fallen! Had you forgotten, my dear Sir, that one of your own rules for this discussion was, that "no other witnesses than the apostle and prophets, or the spirit of God speaking in them, can be admitted as of any authority?" And what assistance, pray, in determining the meaning of the word Gehenna, could the Apocrypha render you, even if its authority were admitted? for the word Gehenna does not once occur in all the Apocryphal books! And can it be for once imagined by any enlightened and candid person that the divine Teacher should have entirely departed from the sense in which the ancient prophets and inspired writers, used language, & adopted a wholly new and different sense of the word, not Jewish in its origin, but derived wholly from Chaldaic and Babylonish paraphrasts on these Scriptures, and that, too, without the least intimation of so doing! Impossible.

10. I was not unaware that you had said the words Jerusalem, Mount Zion, Temple, Circumcision, etc., etc., were sometimes used in the New Testament in senses different from those attached to them in the Old—nor was I unapprised of the fact, that in those different senses of these words the inspired writers had themselves, fixed the meaning by signs unequivocal and terms unambiguous; and that, too, without endless weal or wo of our race to be merely conjectural or inferential from a particular word, supposed to have a signification entirely different from any that had ever been given it before in the sacred writings, as you suppose to have been the case with Gehenna.

11. But you say, you have proof of your position even in the Christian Scriptures, and from your tenth to your fifteenth paragraphs inclusive, you attempt to bring forward that proof. In reply to your five proofs, as you regard them, it were sufficient to say, relative to the first, Matt. x: 28, that as you have not attempted to gain-say or refute what I said of it in my June letter (properly No. 5.) paragraphs 21, 22, nor adduced any argument save assertion in favor of your own view, I may, with equal plausibility, assert that the word Hell, there, indubitably denotes, not eternal but temporal punishment. Relative to your second text, Matt. xxiii: 33, it is sufficient to say that I proved in the aforesaid letter, paragraph 20, that the damnation of Gehenna was used to denote the temporal woes coming upon that generation of the Jews. As to your third proof, I say, of the three equivalent phrases, which you say are substituted for hell, that neither one nor all of them afford any evidence of your position. Of your fourth, that as the "life" with which hell is contrasted, was evidently enjoyed in this state of being, so the hell was evidently suffered in the same

state. Of your fifth, that, as you yourself have proved in your Note on Matt. v: 22, hell fire does in one instance at least, signify temporal punishment or destruction, and have nowhere shown that Gehenna necessarily signifies any thing different from that, it can not therefore be adduced as proof of sufferings beyond the present life.

12. With reference to your sixteenth paragraph, I have only to say that "perhaps" the statement of some "facts" in proof of your position, instead of the use of irony and misrepresentation, would have quite as much weight with people of sense and candour.

13. To save you from performing works of supererogation, or from laboring to no effect, let me here once more remind you, that the question at issue between us, relative to Gehenna, is not, whether it signifies future punishment in another state of being; but whether it signifies a place or state of endless misery. You appear not to understand the question. To save you from the repetition of the like blunders hereafter, let me farther inform you, that I am myself, and ever have been since my religious opinions were formed, a firm believer in the doctrine of future punishment. My faith in this doctrine has often been avowed to my hearers and readers, both from the pulpit and the press. But I must say, were there no arguments in its favor but those you have adduced, I should not be a very firm believer in it. But the doctrine of endless misery, (dreadful idea!) if true, must falsify the plainest testimonies of Scripture, transform the Divinity into a fiend, clothe heaven in sackcloth, and fill the universe with sighs and tears. To prove this horrid doctrine, Sir, is the task you have assigned yourself, and that too from the word Gehenna! To your task then, my dear Sir, and linger not about questions not at issue between us.

14. I desire as well as yourself, that our readers may all see and examine the whole of your note on Matt. v: 22. It will greatly confirm them in my views of Gehenna. In your nineteenth and twentieth paragraphs, you attempt to show that I have not worked by my own rule. You introduce Matt. xix: 16 to the end, Mark x: 17-30, Luke xviii: 17-30, in order to show two things—1. That Christ meant the same thing in these passages, by the phrases, "enter into life," "inherit eternal life," "enter into the kingdom of God," & to "receive in the world to come everlasting life;" and 2. That these expressions all relate to the future and immortal state. The first I grant, viz., that the phrases are here used as equivalents: but I deny the second, viz., that all or any of them in these passages, relate to the future and immortal state of man.

15. You are doubtless aware that the scriptural expressions, *olem hazah*, and *olem habo*, in Hebrew, *outis aion* and *aion*



*mellon*, in Greek, and this world or age, and the world or age to come, in English, are often used to designate the Mosaic dispensation or age of the Law, and the Gospel dispensation or age of the Messiah, (the first of which was drawing to a close, and the second to open, when the Savior spake the language under consideration." In this sense Dr. A. Clarke understands the expressions in Matt. xii: 32. But though these passages might be so understood, if such were their phraseology, yet the language was not as favorable to your views even as this. For although you say "the answer as stated by Matthew, Mark and Luke is, 'A hundred fold more in the present life and in the world to come eternal life,' I find you are mistaken. Neither of them uses the phrase, 'present life,' at all. Matthew has neither 'present life,' 'world' nor time, Mark and Luke both have 'the present time' (*to kairo touto*) and 'the coming age' (*to aioni erchomeno*.) That the texts and contexts relate to the future and immortal state, appears to have been the opinion of many eminent orthodox critics.

16. Gilpin, in paraphrasing the words of Jesus says, 'How almost impossible is it, says Jesus, turning to his disciples, for a rich man to become a sincere Christian. It was impossible he said, for any person, under the influence of such a disposition. (that trust in riches,) to be a member of his kingdom.' Pearce says, 'A rich man shall hardly, i. e., not without great difficulty, enter into the kingdom of heaven, i. e., become one of my disciples.'—Elsley says, 'It may be read 'will' hardly enter; meaning that in the approaching time of persecution, a rich man will hardly be persuaded to be a disciple of Christ, which is here called entering into the kingdom of heaven. See Wall's Critical Notes. *Annot. in loco*. Kenrick says, 'The kingdom of heaven here means; as in several other parts of the Evangelists, the body of Christians. To come into this kingdom, therefore, is to become a disciple of Christ.' Rosenmuller says, 'To enter into the kingdom of heaven is to join the company of Jesus and become his follower,' etc. *Scholia in loco*. Our readers will thus perceive, that many eminent critics on your side of the question about hell, agree with me in the meaning of these passages.

17. On your twenty first paragraph, I remark, that the texts you quote form no exceptions nor objections to my views, but rather go to confirm them. The exhortations to 'lay hold on eternal life' imply that it is within the reach of mankind. And as there is 'nothing impossible with God,' even the rich may lay hold of it, though with more difficulty than others. With reference to the last text you quote, Titus i: 2, I would only remark, that I have never denied that 'eternal life' might, in some instances, be used with reference to a future state.

18. Having seen that your five principle proofs that Gehenna punishment is in the future state, are entirely powerless and irrelevant—in fact that, they are but unsupported assumptions, let us see what is your sixth and last proof. Why, forsooth, it is this: Gehenna or hell in the New Testament, can by no possibility of interpretation, refer to an earthly punishment: for besides the reasons already given, neither Jesus nor his apostles did at any time threaten temporal, physical or corporeal punishments to those who disobeyed the Gospel! The reader is now requested to read attentively Matt. xxi: 41-44, xxii: 2-7, xxiii: 35-39, xxiv, entire; Luke xxi: 20-26; Acts v: 1-10; Rom. xi: 17-23; 1 Cor. xi: 30; 1 Tim. i: 19, 20, and numerous other parallel passages where Jesus and his apostles threatened the disobedient with severe temporal punishments, which were actually executed upon them, and then say whether my learned opponent must not have been dreaming when he penned his sixth argument. Death by civil wars, famine, pestilence and a distress so great as to cause mothers to kill and eat their own children, may well be called a 'sorer punishment' than being stoned to death under the law.

19. Your letter is answered. Due attention was early paid, on my part, to the 'rules of discussion,' etc., and a request made for you to copy my addenda thereto as I had yours, but have not seen it done in the Harbinger.

Yours truly, D. SKINNER.

#### SPECULATIVE UNIVERSALISM.

BY REV. D. ACKLEY.

"And though I have *all faith*, so that I could remove mountains, and have not charity, I am nothing."—Bible.

Faith is essential to the enjoyment of this life and power of the gospel of Christ in the soul. "Without faith it is impossible to please the Lord, for he that cometh to God must believe that he is a rewarder of them that diligently seek him." How do we believe, or in other words, what is faith? Faith is the conviction of things hoped for, the evidence of things not seen.

The human mind must be enlightened, convicted and convinced, through the force of rational evidence, drawn from nature and revelation; that there is a first cause of all things—that he is the Almighty God, the Creator, Preserver, and Governor of the world, before we can place our trust and confidence in Him and receive Him for our benefactor, Guidance, and Saviour. Why do many believe in the final salvation and holiness of all men? It is because their faith teaches them that God has promised it and that his power and wisdom will enable Him to perform all which he hath spoken, and that too in his own due time and manner.

There are thousands in the ranks of Universalists, who possess this faith, but still they are strangers to the love of God shed abroad in the soul. Many of this class refuse, not to bow

the knee to Baachus and to deal their damnation round the land. Their is no mistake in relation to their faith for they are able to remove mountains—that is, they possess arguments and are able to present them in a manner that will show the truth of Universalism and the absolute falsity of all opposing doctrines. That a man may have a correct speculative faith ("all faith") and still be wicked and sinful, is very evident from the words which head this article—"And though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

My brethren of the Abrahamic faith, if you desire the full enjoyment of that peace which is like a river, and that joy which is unspeakable and full of glory, you must "put on charity (Christian love) a bond of perfectness" and let it shine out in all your works and actions. To be genuine Universalist we must cease to do evil and learn to do well—deal justly, love mercy, walk humbly with God and live with consciences void of offence both toward God and toward man. Were all who profess our doctrine to *live* it, "the wilderness and the solitary place would be glad—the lame man would leap as an hart—the tongue of the dumb sing—the blind see—the deaf hear and the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads, as sorrow and sighing would flee away. Lord hasten this glorious, this thrice happy day.

[Selected for the Glad Tidings.]

- 1 When shall we meet again?  
Meet ne'er to sever?  
When will peace wreath her chain;  
Round us for ever?  
Our hearts shall ne'er repose,  
Safe from each blast that blows,  
In this dark vale of woes,  
Never, no never!
- 2 When shall love freely flow,  
Pure as life's river!  
When shall sweet friendship glow,  
Changeless forever?  
When joys celestial thrill,  
Where bliss each heart shall fill;  
And fears of parting chill,  
Never, no, never!
- 3 Up to that world of light  
Take us dear Saviour!  
May we all there unite,  
Happy forever!  
Where kindred spirits dwell,  
There may our music swell;  
And time our joys dispel,  
Never, no, never.
- 4 Soon shall we meet again,  
Meet ne'er to sever;  
Soon will peace wreath her chain,  
Round us forever;  
Our hearts will then repose,  
Secure from worldly woes;  
Our songs of praise shall close,  
Never, no, never!



From the Magazine and Advocate.

### TO THE PUBLIC.

We, the undersigned committee, being duly appointed by the First Universalist Society of Columbus, Warren county, Pa., for the purpose of inquiring into the cause of certain evil reports which are in circulation, and which tend to defame the moral character of the Rev. Judah Babcock; Do report that on a full investigation of the subject, the reports appear to be wholly groundless—that they have been framed and put into circulation by some evil designing person or persons, for the purpose of gratifying their malevolent feelings towards a Brother's family with whom our Rev. Brother visited.

We would further state, that we have been blessed with the ministerial labors of Br. Babcock, in our society, one fourth of the time for nearly two years, and that he has labored, both in word and deed, to good acceptance. We would therefore recommend him, as an engaged, able, and worthy brother—one well calculated to do much good in society; and, as we verily believe an instrument in the hands of our heavenly Father in spreading the truth.

SOLOMON DUTTON,  
BENJAMIN DEAN,  
SETH S. RAYMOND.

Columbus, Warren county, Pa., Dec. 28, 1837

## THE GLAD TIDINGS.

S. A. DAVIS, Editor.

PITTSBURGH, FEBRUARY 24, 1838.

We have learned that Br. Rogers started on his journey for this city agreeable to his appointment, but finding the roads so bad, he returned with the intention of taking passage on board of Steam Boat, but the cold weather setting in and obstructing the Boats, it was found inconsistent to make the attempt.

### THE WEEKLY.

It has been asked us a thousand times, when we intend to publish every week. We answer, so soon as our list is large enough to warrant it. It is constantly gaining, and we doubt not; if the preachers would all take hold with our other agents & friends it, might be brought about immediately. We hope they will do it for our sake for their own sake, and for the sake of the cause.

### NEW CHURCH AND SOCIETY.

A Universalist Church and society was organized and duly recognized, in Chardon, the county seat of Geauga Co. Ohio, on Monday the 5th inst. David T. Bruce, Esq. was chosen Clerk, Wm. Dickinson, Treasurer; Jason Clark, Esq., Jos. P. Cowles, and Edgar West, Trustees.

A sermon was preached on the occasion by the Editor of this paper, after which the solemn and interesting services of the 'Lord's Supper' were performed by the same, assisted by Dr. H. Bell. The congregation was large and listened to the services with the most devout attention.—Several persons of the first standing in other denominations came forward and partook of the

sacrament with us, evidently with the best of feelings. Fifteen members were all that first united in Church fellowship, but on the following Friday, eight more were added to the number, making twenty three in all, about one half of whom are females. Of this happy band of brothers and sisters, is a "mother in Israel" aged 84 years. O blessed sight! to see the old, the young and middle aged, unite in commemorating the dying love of our once crucified but now risen Lord.

May the wisdom from on high guide them in the way of truth, and may the God of all grace be with them and add to their number and build them up in the most holy faith. D.

### ANOTHER.

A Society of Universalists was duly organized in Batavia, Geauga Co. Ohio, in December last, under the labors of Br. H. Bell. The proceedings were sent us for publication, but having lost the communication, we can state nothing more, definite on the subject. We understand the cause is prospering there under Bell's ministry. May they continue in well doing, and the Lord bless them. D.

### BUSINESS ITEMS.

Sickness of the hands in the office prevented us from issuing the No. on the day of date.

Br. A. Talcott's excuse is good enough—he has our thanks for his exertions in our behalf. E. N. Kennaedy is informed that we have no recollection of his paying us in advance. W. B. K. is marked paid: It may be a mistake—mistakes will happen—no offence, I hope.

Br. T. Case is informed that we cheerfully send him the back No.'s but we know not exactly how many are missing. If we have not sent all, will he inform us?

Mr. Woodbury, of Westfield, is credited up to No. 10 of vol. 3.

Will Mr. Burroughs, of Morgantown, Va. send us \$2 50 if he wishes his paper discontinued?

L. L. S. is informed that we will offset two errors in the manuscript against one in the printed copy. The truth is, it was impossible to read the poetry. Errors will happen in the best of manuscript.

Any seeming want of attention to correspondents must be attributed to the absence of the Editor for the last four weeks—we will regulate affairs as soon as possible.

### CONFERENCE AT BURTON.

A Conference of the Western Reserve Association of Universalists was holden at Burton on the first Saturday & Sunday inst. A council was organized by choosing Br. Lucius Frisbie, Moderator, and Br. Williams, Clerk. Br. Beals, one of the committee on circuit preaching, reported that nothing had been carried into effect. Whereupon, it was resolved, that the subject be indefinitely postponed. There being no other business before the council, it adjourned to meet at Bloomfield Trumbull co. on the first Wednesday and following Thursday in June next.

The meeting was holden in the Hall of the Academy, and though the weather was cold and

very blustering, it was filled, especially on the last day, to overflowing, and hundreds were compelled to go away for want of admission. There is a fine Meeting House on the opposite side of the street, owned by the Presbyterians, but we, heretics in their opinion, could get no permission to occupy it, though it is said their congregation did not exceed twenty persons on that day. This meeting was one of the best that I ever witnessed. I verily believe the spirit of the Lord was upon the congregation. Five sermons were preached as follows: by Br. Davis, Beals, Bell, Fowler and Davis. I trust that much good was done on that occasion. May God grant the zeal manifested by the friends who were there assembled, may never grow cold.

### JOURNEY TO OHIO.

Having been absent from home about four weeks, my readers will doubtless expect to hear something of the manner in which I spent my time, and of the prospects of the glorious cause in the section where I travelled. This expectation I hope to gratify, but of necessity, I must be brief, as my limits will not admit of a minute description of all the incidents which occurred on my tour.

My first stopping place was Youngstown, where I preached one sermon on an evening to a very attentive audience. At the close of the sermon, a Methodist class leader encountered me but I escaped from his hands without any serious injury. There are but few believers in this town, but the intelligence and liberality of the people, speak much in favor of that flourishing town.

Fowler, Trumble co.—I delivered three discourses on Saturday, in this place to crowded houses. There are many friends here, and they want only organization and zeal and a little more liberality, to enable them to prosper abundantly. A good society will, doubtless be formed here the coming summer. I was treated with all kindness, by Br. Viets and others, nevertheless, I have somewhat against them, which painful as it is, I must make known, not however to injure their feelings, but for their good, the good of the cause, and especially for the good of other poor preachers, who may travel that way. The complaint is this, they suffered me to leave them, at least, twelve dollars poor, or for my visit. 'But suffer it to be so now, for what was my loss, I hope was their gain.

Gustavus.—What shall I say of this place?—There are a few souls here, 'who have not defiled their garments' with the 'blood of the beast' and they shall walk in peace, for they are worthy. I preached three discourses here, and made partial arrangements for the formation of a society, which, if carried into effect soon will make permanent our cause in Gustavus. I verily believe, a fire is kindled in many hearts which will never go out. May the Lord bless them with zeal and perseverance, and may they enjoy the peaceable fruits of righteousness.

Burton, Geauga co.—The proceedings of the meeting held in this place are given in another column, hence I need not speak of it here.



**Chardon.**—Were I to speak just what I think of the Universalists and Universalism in this town, it would be thought vanity in me and flattery to others. What shall I say then? Pass them by in silence? God forbid that I should neglect my best friends, I cannot say too much in their praise, and yet I will say but little here as a notice of their church and society may be found in another column. I have seldom, if ever, seen so much zeal and love for the cause, manifested in any place. They all seem determined to do their duty—may God in mercy help them. I should be ungrateful did I not publicly acknowledge their liberality in rewarding me for my visit among them, and also tender my thanks in an especial manner to Br. Jas. P. Cowles, for conveying me in all, more than one hundred miles. But my greatest reward after all, was not in worldly goods or temporal favors, but in the happiness I experienced in dispensing the word of life to those dear and ever to be remembered friends.

**Concord.**—I also preached three discourses in this town, mostly to exceedingly crowded houses. I was kindly entertained and liberally rewarded by friends whom I believe are worthy of the kingdom. Were they to unite and organize a church, I have no doubt, that I might say of them with propriety, what I have said of Chardon. The friends in Concord are both able and willing to join with those of Chardon in supporting a preacher—may the Lord send them one who shall feed them with knowledge and understanding.

From Geauga Co. I proceeded without delay to Sharon, Medina Co. where the Murray Association was holden. We had a very crowded, and very pleasant meeting. For particulars, see the minutes as prepared by the Clerk. I preached one sermon at Copley, and one at Wadsworth, which, owing to the weather and other circumstances, were thinly attended. We have however, some worthy friends in both places, who will, I hope, ere long rise in the majesty of their strength and let their light shine forth in its brightness. Br. Whitney preaches occasionally at Copley, but Wadsworth is at present entirely destitute of the ministry. At Akron and Middlebury, I made but a short visit, but was happy to find Br. Loring and his most excellent friends zealously engaged in doing a great and good work. At Franklin, where Br. E. Hoag labors one half of the time, I delivered two discourses to very attentive and I may say, large congregations. Our prospects are good in this place—Br. Hoag is about organizing a society, and if they will go forward and build a house to worship in, which they are abundantly able to do, they will enjoy the fruit of their labors. Heaven grant that they may see the necessity of this step and act accordingly. At Ravenna, Br. Hoag's place of residence, I lectured one evening. We have a few worthy friends in Ravenna, and I pray that they may not be discouraged in the good work.

From Ravenna, I proceeded directly, and with much anxiety, to 'my own hired house' in Pittsburgh, where I am now writing, and retracing

in my mind the happy scenes through which I have passed. I delivered twenty tree discourses and obtained seventy three subscribers, and enjoyed many happy visits during my absence.—My journey was a pleasant one. I tender my sincere thanks to all the friends whose kindness and hospitality I shared, and my gratitude to God for his protection.

D.  
\*While at Ravenna, I received intelligence that my wife was very sick, but I was happy on my return, to find her recovering. I append this note mostly for the satisfaction of my friends in Ravenna.

#### SPIRIT OF UNIVERSALISM (?)

James Rosman of Avon, Ohio, after having received the Glad Tidings to the amount of two dollars, and being called on for the pay, says, 'his neighbors have taken them out of the office and read them, and then left them at his store, where we can have them if we wish.' But to pay for them he cannot, because forsooth, he never subscribed. Very true. But the paper was sent with a polite request that the first number should be returned if not wanted. Now does Mr Rosman suppose it was right to lay a tax of two dollars upon us? Why not return the first No. as requested? Was it not virtually subscribing for the paper? It seems so.

We suppose Mr R. is a Universalist, for we have heard him spoken highly of as such. Perhaps he intended no wrong, but he has wronged us, and we regret to say that some others have acted in a similar manner.

#### MURRAY ASSOCIATION.

The minutes of this meeting were given into the hands of the printer, with several other articles for publication, but alas! now just as the paper is going to press, (four days after date) it is discovered that the copy is lost. Br. Whitney will please furnish us with another copy in season for the next No. if possible. I regret it very much, but I trust the friends will not blame me—bear with us friends a little longer, and if I live, my printing shall be done differently, and for the better too.

#### NEW AGENTS.

The following named persons are requested to act as agents for this paper:

Jason Jones, Old Hickory, Ohio, in place of Wm Barret, resigned. Br B has our thanks for the faithfulness with which he has discharged the duties of an agent, and we hope his contemplated removal will not long deprive us of his assistance. Aaron Gillit, Bellepointe, Del Co O—Thos Dugan, Sharon, Mercer Co, Pa—Lucius Frisbie, Mesopotamia, O—Austin Carver, Hampden, O—Z Wilson, P M, Concord—Pearly Ayers, Painesville—Geo. Babeox, Bath, Medina Co—Wm Dillon, Marlboro, Stark Co—C S Abel, Sharon, Medina Co—Elisha Wright, Salem, Columbiana Co—Ira M Gollom, St Louis, Mo.

#### YOUNG MEN'S UNIVERSALIST INSTITUTE.

Will meet as usual in the First Universalist Church in this city on Wednesday evening, Feb. 28. Subject for discussion—

"Is Capital punishment expedient?"

The public are invited to attend.

H. B. BALDWIN, Sec.

#### REV. GEORGE BROWN.

We have heard nothing definite from this gentleman as yet. It is rumored that he says he will preach in our church if we were in earnest in our invitation. We hereby inform him that we were in earnest, and renew the invitation. We intended to have addressed him another letter in this No. but want of time prevents—he will please to excuse us.

#### EXTRACT

From the proceedings of the last Annual Convention of Universalists of the Western States.

**Resolved.** That we recommend to the Associations that are now formed or that may hereafter be formed belonging to and connected with or desire the fellowship of this Convention the propriety of having a uniform society or organization and government, and that the form of Constitution hereunto appended be recommended to their consideration as worthy of general adoption.

Art. 1—This Association shall be known and distinguished by the name of embracing the Counties.

Art. 2—This Association when convened in council shall be composed of the resident ministers present; and such lay delegates as may have seen constitutionally chosen by societies within the territorial limits of this Association to represent them in said council.

Art. 3—All ministering brethren in good standing, and not residing within the limits of this Association shall be entitled to a seat in Council, and to a participation in the deliberations of the same, but shall not be allowed to vote on questions of a local nature.

Art. 4—Every Society, every Church, and every Church and Society when associated, shall be entitled to two Delegates to represent them in Council.

Art. 5—The Council of this association shall be organized, by choosing a Moderator and a Clerk, who shall attend to such business as is by virtue of this constitution assigned them.

Art. 6—It shall be the duty of the Moderator to preserve order in the Council, preside over its deliberations, keep its members as far as may be subject to parliamentary rules and the constitution and laws of this association, to submit all questions and resolutions to vote, by such signs as shall determine the same, and if constitutionally entitled, to give the casting vote on matters not to be otherwise determined. He may also speak in support of, or in opposition to any matter by calling some one of the members to the chair.

Art. 7—It shall be the duty of the Clerk to keep a faithful and true record of all the proceedings of the association during its sessions, to answer as a register of reference for subsequent use.

Art. 8—The business of this association, when organized in Council, shall be to examine the credentials of Delegates, to hear the reports of Societies and Churches represented—to give to, and withdraw, at discretion fellowship from



ministers and societies—to appoint such committees as may be deemed expedient and hear their reports, to attend any Convention with which this association is, or may desire to be, in fellowship, and to adopt all such measures and resolutions from time to time as may be considered conducive to the promotion of general order, instruction, and harmony.

Art. 9—This association shall appoint one of its members to act as standing Clerk, who shall hold his office for time indefinite, at the discretion of the Council. And his duty shall be, to give all public notices required—to preserve a record of all the proceedings of this body, in a book, kept by him for that purpose, and all papers committed to his charge and to transmit them to his successor in office.

Art. 10—This association shall annually appoint a Standing Committee on Fellowship and Ordination, to whom all requests must be made at least three months before the annual session, when they shall, at their option, report the same to the council to be acted on as their wisdom shall dictate.

Art. 11—This association shall appoint annually a committee of Discipline, whose duty shall be to examine into the nature and cause of any complaints that may be prefixed against any Ministering brother or Society within the jurisdiction of this Association.—And if any charge of impropriety be satisfactorily sustained by testimony, they may give admonition or suspend fellowship until the next meeting of the association, when they shall lay the whole subject of investigation and other proceedings before the Council. But upon complaint being made to them against any ministering brother, they shall notify him of the same, or when it shall be their intention to report him to the council they shall duly inform him of such intention that he may answer for himself in regard to those things whereof he stands accused.

Art. 12—This association shall have power to recall letters of fellowship from ministering brethren agreeably to the rules it may prescribe for its own action, as well for a neglect to attend to ministerial labours, as for immoral and unchristian conduct.

Art. 13—This association shall not grant a letter of fellowship to any ministering brother without satisfactory evidence of his sustaining a good moral character and of a prospect of future usefulness in the profession—nor confer ordination till the candidate has been an approved and fellowshipped minister of the gospel at least one year.

Art. 14—Each member of the council shall be entitled to one vote and all questions except the alteration of the constitution shall be determined by a majority. All members when speaking shall address the Moderator, and shall not be permitted to speak more than twice on any one question, except in explanation of former remarks without leave of the council. And no member shall retire from the session room unless he obtain permission of the Moderator.

Art. 15—This association disclaims all authority to pass any further judgment, censure, or reproach against any offending church society or individual than the withdrawal of fellowship.

Art. 16—This association shall hold its annual session agreeably to previous adjournment.

Art. 17—This association reserves to itself the right of altering or amending this constitution provided that any proposed alteration or amendment shall have been made to the council one year previous to its adoption or passage—and it be finally approved by two thirds of the members present.

#### LETTERS AND RECEIPTS SINCE OUR LAST.

A T, Madison—P M, Stow—E J H, Marion—P M, Cheshire—T S, Fredericktown—S C, Mechanicsburg—J P, Loudon—E W D, Westfield—I M C, St Louis—J B H, Red Bank—W B T, Jefferson—P M, Warrenton.

#### The Judgment, No. 2.

Before giving the description of heaven and hell as proposed in my last. I deem it necessary to give a brief sketch of the final judgment. According to the preachers views, this momentous scene will take place at or near the time of the conflagration of this terraqueous globe, in some suitable place either in the new earth to be created about that time, in the air, or some other place of sufficient extent selected by God himself. There will be no confusion—every thing will be conducted with order and regularity, for every person will be well aware of his condition. No one who belongs on the right hand, will entertain any fears of being misplaced; and none on the left can hope for a station on the right. In order to support this theory, it was asserted that every person, when about to bid adieu to this frail state of existence, knew beyond a doubt; the condition in which he would appear at the great day of accounts.—Thus it will be seen according to the doctrine that all are *virtually judged* before the day of judgment at which time all will be assembled, and undergo *another* judgment precisely the same in substance with the addition of formalities! Then we ask what can be the benefit of this second judgment? as all have been judged, and entered upon that unending state—some nearly six thousand years ago. We can discover no propriety in it, unless it be proved, that God is governed by the same selfish ambitious views that characterise some in the present day who have denied themselves the pleasures of sin, worn the gloomy veil of religion, and exhibited the peculiar traits of the Pharisees of old, and on their account, it is highly necessary to have a second judgment to give them more notoriety before an assembled Universe! for they have, all their life-time, been the subjects of self-denial, performed many marvelous works, and then exclaimed, what lack we yet? but now they are about to receive their reward by an open acquittal, and also by looking with the spirit of complacency upon their kindred and near relations writhing in anguish which no tongue can de-

scribe verily, there must be a great change after death in order to harden and prepare people even the self-righteous, to behold such a scene as this with pleasure and rejoicing! Hell, the habitation of devils and damned spirits is replete with misery, beyond the power of description; but in order to entertain a just idea of that place, imagine yourself in view of the smoke of their torments ascending, the shrieks and groans of the damned resounding through these infernal regions, the peals of thunder rending the vaulted skies, and the forky lightnings vivid flash, at every moment streaming through the dark abyss displaying at intervals, the hellish forms tossed to and fro in liquid flames, all nature convulsed and reeling, the crash of worlds, volcanic eruptions rending the heavens, the sun veiled in eternal darkness all dwindling into nothing in comparison with the reality of that undying, unending and eternal state of misery which awaits the ungodly, in the future and unseen world! Kind reader, according to that doctrine which claims heaven as its origin, this no doubt will be the doom of many of you! Your parents who watched over you with untiring vigilance, and who could never do too much to increase your happiness, will become the sport of demons; your bosom companions who have shared with you the cup of sorrow and affliction, and whose celestial care prompts them to bend over the dying couch, and wipe from the emaciated forms the cold sweat of death together with your darling unoffending infants of whom our Saviour said, 'such is the kingdom of heaven,' will become inmates of the spirits of infernal darkness and despair!

This specimen of preaching is considered by many at the present day, to be the pure doctrine of the gospel of peace which is 'good tidings of great joy to all people; but we think any person of common feelings, when brought to witness its reality, would much rather lie down in the dark and silent tomb of non-existence to rise no more! Heaven is a holy happy place, the habitation of God himself, where Angels and Archangels bow in sweet submission, and pay their adoration to the most High: it is the blessed home of the followers of the Lamb; and to make it still more descriptive of happiness, it may be considered as 'the Mizorolis of the world; and when we arrive there, brethren and sisters, we shall all live in Town!!! But why was not the figure portrayed in all its parts? A town necessarily presupposes a country; and who would not prefer a quiet, retired country seat to the busy tumultuous scenes of a city life? If by the country, we understand the habitation of those on the left, it is not so bad after all; and for aught we can see, their most unpleasant business will be to perform the task of supplying the *markets* of the city, which will probably devolve on Deists, Atheists, and Universalists! But enough of this description, which may possibly touch the pride of weakness, and elate the hopes of some who consider themselves the peculiar favourites of heaven to the exclusion of others; but alas! how different



from the powers of heaven and earth were committed unto his faithful hands, and that he, if lifted up would raise all men unto him. Hence we discover, that in order to escape an endless hell, and enjoy a *city life* in another state of existence, it is highly necessary to practice the precepts of religion as taught by many at the present, to acknowledge ourselves exposed to the pains of hell forever; that it would be just in God to send us there, but notwithstanding, by the timely performance of certain works, on the part of the creature, man can save himself by works and not by grace, and if it be further asked, 'where is boasting then?' he can reply that it is not wholly excluded, for I have denied myself the pleasures of sin which I feign would have rolled us a sweet morsel under my tongue; have joined a certain society and lived a gloomy religious life, and 'what lack I yet?' Surely for all these good deeds I shall be saved with an everlasting salvation.

Oh! how long will it be before the professed heralds of the cross will proclaim the gospel in all its beauty and loveliness? for who that has been truly taught of God, and touched with the magnet of that pure celestial flame of unceasing love, exhibited in the person of Jesus Christ, when he waved the heavenly banner of endless love over a fallen world, does not know that 'In keeping the commands, there is a great recompense of reward!' that the joy, peace and consolation arising from the practice of virtue and piety, elevated the thoughts from earth to heaven with a rich and unfading reward in the tense; and that the doctrine of the resurrection from the dead brought to light, when our Saviour burst assunder the bars of death; arose triumphant, and winged his way through crowds of joyful saints on high to the right hand of Him who reigns King of Kings, and Lord of Lords, inspires us with the consoling hope of meeting a ransomed universe in realms of light and love, beyond the confines of the dark and silent grave, where all are clothed in eternal unfading beauty, and tears are wiped from every weeping eye.

J. H.

#### QUESTIONS FOR ARMINIANS.

1 If God eternally knew all things, is not every event as certain of accomplishment, as if it was decreed?

2 If you admit that foreseen events are certain, wherein do they differ from those that are determined?

3 You will reply, that man may know what he had no intention of producing. True, but the Deity knew before creation, could he therefore create, and not intend the result?

4 If an infinite evil result to any being, is it not because God cannot, or will not prevent, is he not either weak or wicked?

5 If the Deity in whom you trust is either weak, or wicked, have you any evidence that he is the true God?

6 If God eternally knew who would be saved, and who would be lost, is not the salvation of the one and the damnation of the other, inevitable?

7 If, therefore, the destiny of every man is fixed on the ground of foreknowledge, is it not idle to contend with predestinaries respecting decrees and sovereign grace?

8 If the destiny of man be not certain, because it was known, had God any certain knowledge of that destiny?

9 If God does not know whether we shall be saved or damned, will you not admit, there are some things of which he is ignorant?—*Mag. & Adv.*

#### IT IS BEST TO BE ON THE SAFE SIDE.

So say our religious opposers, and in doing so they remind us of the reasoning of one of the earliest and most influential enemies of Christianity. Our readers need not be told that the primitive Christians were more frequently punished by Pagans for not worshipping their gods, than for worshipping Jehovah or believing in Christ. If the Christian would offer sacrifices to the heathen idol, it was well; if not, he was regarded as the obstinate adherent of superstition, and was made the victim of religious intolerance. He believed that the idol was nothing, but yet he utterly refused to worship it.

"If idols are nothing," says Celsus, what harm can there be to join in the public festivals? If they are demons, then it is certain that they are gods, in whom we are to confide and to whom we should offer sacrifices and prayers to render them propitious." That is to modern language, "it is best to be on the safe side."

So reasoned Celsus, and so reason our modern philosophers and enemies of the truth of Christ. If endless misery be nothing, or untrue, what harm can there be to join in its public belief and support? While on the other hand, if it be true, then it is certain that we ought to profess and propagate it. It is best to be on the safe side.

Did the early Christians adopt the opinions of Celsus? Not at all. They would die, if necessary, for the sake of their religion, but they would not worship idols. They knew them to be nothing, and therefore would not insult the Almighty in offering them sacrifice. What shall we do under our present circumstances?—Shall we seek to be on the safe side at the sacrifice of principle, of truth? Our answer is very short. We desire to be on the safe side; but we can secure our aim only by adhering to *truth* and *conscience*. We must *profess* what we *believe*, and believe what we conscientiously think the Bible teaches. This is the only safe side.

Union.

From the Watchman.

BRETHREN: Having taken up my abode in this place, for a few months, at least, I now resume the correspondence which was broken off for a season, on account of my leaving that part of the country. Perhaps the readers of the Watchman would be pleased to hear of the prosperity of the cause, even here in Ohio. In order to give them some information on this subject, I write this epistle.

I think, as a general thing, the progress of truth in the state, is *onward*. At the

last convention, seventeen preachers were present,—a greater number, I think, than ever before assembled together in the Western States. The meeting was marked by that zeal, unanimity of feeling, and devotion to the cause, which ought always to characterise Universalists. What pleased me most, were the concerts of praise, where the laity participated in the exercises, declaring themselves not ashamed of the gospel of Christ. Much devotional feeling was manifested by all,—joy was depicted on every countenance. Never before did I feel so strongly the superiority of our faith, over all others, in affording that 'peace that passeth understanding.'—I felt indeed to 'rejoice with joy unspeakable, and full of glory.' 'Why is it,' said I mentally, 'that men will feed on husks, when they can so freely feed on that bread that giveth life and peace?'—Never before did I feel so great pity for those who were walking in darkness, and the shadow of death. My resolutions were fixed more firmly, to do all in my power towards breaking that yoke of bondage, which causes this people to bow down their necks always. The Lord have mercy upon them! cried I. But I am off from my subject.

Springfield (this place,) is quite a large town, containing about 4000 inhabitants.—It is about forty four miles west of Columbus, the capital, on the McAdamized road, leading from Cumberland,\* Md. to St. Louis, Mo. We have all sorts of religionists in the place,—Methodists, Presbyterians, Episcopalians, Baptists, Campbellites, or Disciples, Radicals, Seceders, Deists, and Atheists. There are five meeting houses, belonging to Unitarians.—There is also a small society of Universalists here—feeble in number, but strong in zeal and faith. They are now building a fine brick church, in which to worship "the Father of the spirits of all flesh." Br. Geo. Messinger Jr. from western N. Y. breaks to them 'the bread of life.' A continuance of zeal and union, will make the cause flourish here, even 'like a tree planted by the rivers of water.'

But what shall be said of the opposition to Universalism, which is manifested here? For the present, suffice it to say, it is most deadly, cruel, and malignant. More of this in my next.

E. M. P.

Springfield, Clark, Co., Ohio, Jan. 1838.

\* From Baltimore, Md.

#### MARRIED,

In New London, Huron Co. Ohio, on the 30th ult. by the Rev. H. P. Sage, Mr. Jesse Eraman, jr., to Miss Lucinda Chambers, both of that place.

In Carlisle, Ohio, on the 6th inst. by the Rev. D. Tenney, Mr. Peleg M. Terry, to Miss Polly Nye, both of Eaton, Ohio.

'Let mutual friendship, mutual love,  
Entwine their hearts and join their hands;  
Long may they live in peace to prove  
How high they honor God's commands.'



## MARY'S TEARS.

(Altered from Moore's Sacred Melodies.)

BY H. P. SAGE.

Were not the sinful Mary's tears,  
A sign of love to Heaven?  
When o'er the faults of former years  
She wept and was forgiv'n.  
When bringing every balmy sweet,  
Her day of luxury stored,  
She o'er her Saviours hallow'd feet,  
The precious ointment poured.  
And wiped them with her golden hair,  
Where once the diamond glowed,  
Tho' now those gems of grief are there,  
Which flow for God alone.  
Thou that hast slept in error's sleep,  
Awake to joy and Heav'n;  
Like Mary kneel, like Mary weep,  
Love much, and be forgiv'n.  
Love Christ who all your sorrows bore,  
And God whose Son was given,  
To conquer death with mighty power,  
And bring our souls to Heaven.  
There joys seraphic fill the soul,  
And sins no more enthrall,  
But floods of Light o'er all shall roll,  
And God be ALL in ALL.

## Original.

I ask not length of days, or years,  
In this dark world of wo,  
When sighs and sorrows, hopes and fears,  
Attend where'er we go.

I ask not friends, to drop a tear,  
O'er me when life has fled,  
Nor do I ask a monument,  
To tell where I am laid,

No, let me in the desert lie,  
My name and deeds forgot,  
With nought but mem'ry's golden ray,  
To mark the lonely spot.

Yet, would I ask one boon from heav'n,  
One blessing ere I die,  
To quell the dark and dismal fears,  
That 'fore my vision fly.

Give me a "hope" beyond life's scenes,  
That "anchor to the soul,"  
Which is so sure, and will endure,  
While endless ages roll.

Then will I hail the messenger,  
That calls my spirit home;  
With joy, I'll drop this mortal coil,  
And moulder in the tomb.

There, 'till the resurrection morn,  
My mortal frame shall rest,  
While the spirit flut'ring borne,  
To mingle with the blest.

For lo! the trump of God shall sound,  
To wake the sleeping clay,  
This mortal shall be clothed upon;  
On that the final day.

Elizabethtown, Va.

J. L. C.

The following extract or comparisson of the  
Creator, is eminently fervid and beautiful.

God said, let there be light!  
Grim darkness felt his might,  
And fled away;  
Then, startled seas, and mountains cold  
Shone forth, all bright in blue and gold,  
And cried, 'tis day! 'tis day!  
'Hail holy light!' exclaimed  
The thund'rous cloud that flam'd  
O'er daises white,  
And lo, the rose, in crimson dress'd,  
Lean'd sweetly on the lily's breast.  
And blushing murmured, 'Light!'  
Then rose the embattled corn;  
Then floods of praise  
Glow'd o'er the sunny hills of noon;  
And then in stillest night, the moon  
Pour'd forth her pensive rays.  
Lo, heaven's bright bow is glad!  
Lo, trees and flowers, all clad  
In glory bloom!  
And shall the mortal sons of God,  
Be senseless as the trodden clod,  
And darker than the tomb?  
No, by the mind of man!  
By the swart artisan!  
By God our sire!  
Our souls have early light within,  
And every form of grief and sin,  
Shall see and feel its fire.  
By earth, and hell, and heav'n,  
The shroud of souls is riven!  
Mind, mind alone,  
Is light, and hope, and life, and power!  
Earth's deepest night, from this blest hour  
The night of minds, is gone!

The following notice was sent about a year ago, but being mislaid accounts for its non-appearance before this.

**Died:**—In Lexington, Richland Co. O. on the 29th of November 1836, Mr. Amisiah Watson, in the 85th year of his age. Mr. Watson was a soldier in the army of the Revolution five years. And as he was a firm believer, supporter, and defender of the equal rights of man, so also, he was a firm believer in the impartial benevolence of God, and the final restitution of all Adam's race to an immortal state of eternal holiness and happiness. He lived and died, what Pope calls the noblest work of God, an honest man.

In Windsor, Ashtabula Co. Ohio, on the 4th of January, Mr. Ichabod Lathrop, aged 70 years. Mr. L. died as he had lived, firm in the faith of a world's salvation. Death presented no terrors to him, for all beyond, was peaceful and happy. The consolations of the gospel were administered to a large number of mourning relatives and friends, by Br. H. Bell of Newbury.

**OBITUARY.**—Died, on the morning of the 4th January, at his residence in Philadelphia, of pulmonary consumption, Mr. Joseph Thiell, merchant, of the firm of Murray Thiell & Co. of St. Louis, Mo., aged 26 years. To the writer it is a peculiarly melancholy and painful task to record the death of the subject of this notice. Our acquaintance with the deceased commenced several years since; for two years past we have known him well, and can bear testimony that a truer heart never beat in human bosom. While we mingle our sympathies with the bereaved family, we feel it to be our privilege, as also a duty we owe to departed worth, thus publicly to

testify our deep sensibility at the irreparable loss sustained, to bear witness to the ardent friendship with which the deceased was regarded by his acquaintance and associates, and the high respect in which he was held by the community in which he lived. While the afflicted family and friends so deeply deplore the loss of so beloved and valued a member, they will, we trust, be supported and comforted by the reflection that he has left behind him a good name which is above all price; that having laid aside the robe of his earthly pilgrimage, he has gone to inherit the promised rest where robes of righteousness await the just, and coronals of immortal amaranth glitter upon the heads of the redeemed. Their loss is surely his eternal gain. The interest involuntarily excited in our breast whilst penning this imperfect tribute of respect and affection to the memory of our departed friend, is heightened by the reflection, that but ten short months have elapsed since we waited upon him at the Hymeneal altar, and united him in marriage to the companion of his choice—little thinking that the union then solemnized was so soon to be dissolved by the ruthless hand of death. But the bond of affection and love shall again be renewed in a happier and a better world, and perpetuated through an eternity of unalloyed felicity. Short indeed was his career here of connubial happiness, but endless will be the joys of the mingling of kindred spirits in those fairer and indestructible climes whither he has gone. The deceased has left to mourn his early departure to the spirit land, a young and affectionate wife, a brother and three sisters, an aged grandmother (parents he had none living,) to whom he was a staff and a stay in her declining years, besides a number of more distant relatives. We commend them all to the care and protection of Him who is the widow's God, and the comfort of the aged and infirm. His sickness was of but short duration, which he bore with great calmness and resignation, being supported by the gracious promises of the ever blessed God. The consolations of the gospel were tendered him by the writer, and a prayer addressed to the throne of Grace, in which he appeared to take great interest; after which in his expiring moments he faintly whispered, "All is well,—all is right," and looking up into the face of his beloved companion, who, like an angel of mercy, hovered over his dying pillow, to wipe away the damps of death from his pallid and fallen brow, he smiled an affectionate and last farewell. A moment longer—the scene was past, the flickering taper of life expired, and the happy spirit sped its flight up to the bosom of its parent God. He was interred in the burial ground attached to the late Rev. James Patterson's church, attended by a large concourse of deeply affected friends and citizens, where solemn religious services were performed by the writer, assisted by Rev. S. W. Fuller. Honor be to his memory. Rest in peace. Amen.

N. B. Editors of other Journals, particularly in the southwest, will please copy. Z. FULLER.

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